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spiritual above material force. Jeremiah himself was a perfect type of a conscientious objector. Why is the reader not made to realize this more keenly? It is interesting to observe the influence of Rothstein upon the interpretation of Haggai, chapter 11. But has Professor Alexander fully understood Rothstein at page 284, note 1? If I am not mistaken "the people of the land" include not only the Samaritans but the Jews who had never left Jerusalem.

New Furrows in Old Fields. By William Chalmers Covert. New York: Doran, 1920. Pp. 206. \$1.50.

Dr. Covert is a vigorous preacher in the Presbyterian church. These ten chapters bear the mark of the sermon. They are unified by their purpose to interpret the meaning of the modern age and to discover what evidences of divine movement may be discerned in the confused situation. The tone of the discussion is hopeful; problems are not glossed over or the failures of the Christian institutions overlooked. "New Zones of Love" is an invigorating study of the way in which the great Christian motive has expanded and now must be made universal in its sweep. We studied the last chapter with eager eyes. It is entitled "New Signs of Pentecost." It shows how the modern conditions repeat those of the first Pentecost: it was a phenomenon of city life; it had back of it an unparalleled racial intermixture; it was based upon one supreme need which was drawing all men together; it was accompanied by a preacher who gave a message that met the spiritual needs of the hour. All these are apparent in our present situation, excepting, perhaps, the last item. But Dr. Covert does not dig deeply enough. Back of Pentecost lay a new faith in the living Christ which matched the yearnings of the blended and bewildered people. Until we have that faith in its pristine ardent form we shall wait long for a new Pentecost. The problem of the church and preacher is how to realize this faith and make it function in life.

The Newton Chapel: Chapel Talks by Members of the Faculty of the Newton Theological Institution. Philadelphia: The Judson Press, 1920. Pp. 277. \$1.50.

One compares these addresses instinctively with the "College Chapel" books by Dr. Francis G. Peabody, the classics in the field. Here is variety of authorship and a far less sustained level of attainment. Then the audience was composed of fellow-teachers and students training for the ministry. This would tend to narrow the range of interest and appeal. As a matter of fact, however, these addresses cover all sorts of subjects. On the whole the talks

are unified, interesting, and excellent examples of little sermons. "Daily Self-Surpass," by Professor Richard M. Vaughan is one of the best addresses in the volume, with its demand that we make our real competitor "the self of yesterday." For unique interest and forcefulness the sketch of "Henry" by Professor F. L. Anderson is effective and ought to have shown the students how to use the vital material that they find daily in their parish work as material for preaching. The second part of the volume contains seven papers which were read at a conference of the Baptist leaders of New England in March, 1919. We commend especially the one on "The Leadership of the Minister in Theology." This book will be of peculiar interest to Baptists and to former students at Newton Theological Institution; but its publication is fully warranted by the worth of its contents.

The Perils of Respectability. By Charles Fiske. New York: Revell, 1920. Pp. 224.

The Bishop Coadjutor of Central New York knows how to speak to living men on the topics that concern them and in the terms that they understand. We already have a growing number of books from his hand. Here is a collection of fourteen sermons. They are real sermons, direct, "homely and practical," as he himself calls them, and commendable as examples of forceful and timely discourses. We note especially the one entitled "The Debt of the Educated Man" as a forceful expression of the subject in such direct fashion as must have impressed the student group to whom it was spoken with the obligation to serve the community out of which come the resources for their education. "The Peril of an Empty Soul" is on the text concerning the wandering unclean spirit and its final return to the empty house; but it is put in terse, fresh fashion. The address on "The Call of the Laity" is admirable. Bishop Fiske is a plain and convincing preacher; these are sermons worth reading as well as hearing. We miss the personality of the preacher but that is inevitable in the case of printed discourses.

The Ministry of the Word. By G. Campbell Morgan. New York: Revell, 1919. Pp. 222. \$1.50.

These are the James Sprunt Lectures delivered at the Union Theological Seminary in Virginia. Besides a "Prologue" and an "Epilogue" there are ten lectures under three heads: "Fundamental Conceptions," "The Primitive Ideal," and "The Modern Application." Under the first head Dr. Morgan studies the meaning of "ministry" and "Word." The Word is Christ. Under the second head he shows how the Word was the truth that

the apostle preached, the burden of the prophet, the gospel of the evangelist, and the wisdom of the pastor and teacher. Under the third head and occupying 79 pages is a discussion of the modern applications of the subject. It is the most valuable section of the lectures. Dr. Morgan's strong convictions concerning ministerial "vocation" come to the front here. He says: "While a man can, upon the ground of natural ability, decide whether he will be a doctor, lawyer, or commercial man, he cannot so choose to become a minister. The words of our Lord are of abiding application, and must be taken in their fullest sense: 'Ye have not chosen Me, but I have chosen you.' So strongly do I feel upon this matter, that I never ask men to enter the Christian ministry."

The most stimulating chapter in the lectures is the one dealing with the "Unchanged Obligation" that rests upon men to take up the ministry of the Word. To anyone who needs to confirm his own sense of the worth of his ministry and to those who desire to see a high vision of Christian leadership Dr. Morgan's lectures will be valuable. Probably the summary of the contents of the New Testament on page 67 would hardly be acceptable to many students of the Bible. We wish that the book had been provided with an index. May we protest to the general editor of Revell books? Please provide indexes.

The Church and Its American Opportunity:
Papers by Various Writers Read at the
Church Congress in 1919. Charles Lewis
Slattery (editor). New York: Macmillan,
1919. Pp. vii+235. \$1.50.

It is sometimes said that ministers think in narrow grooves. If one would disprove this statement he need only survey the contents of this volume: "The Effect of the War on Religion"; "Shall We Retain the Old Testament in the Lectionary and the Sunday School?"; "The Obligation of the Church to Support a League of Nations"; "Essentials of Prayer Book Revision"; "The Need of an American Labour Party"; "Necessary Readjustments in the Training of the Ministry"; "The Functions of the Episcopate in a Democracy." There are twenty papers on these varied themes. One of the most thorough discussions is concerned with the training of the ministry. The failures of the seminaries are faced fearlessly and the lines of change are blocked out with foresight and courage. A paper by John Farwell Moors, president of the Associated Charities of Boston, expresses the Christian attitude toward enemies with the clearness and courage of a prophet and ought to be read by ministers as well as laymen, for it puts the case of forgiveness and magnanimity convincingly. To many readers the items on prayer book and lectionary would seem far less vital

than the other subjects; but they are of interest to the churchmen who composed the Congress.

Spiritual Voices in Modern Literature. By
Trevor H. Davies. New York: Doran,
1919. Pp. 312.

These lecture-sermons were delivered in the Metropolitan Church, Toronto, in the winter of 1918-19. There are ten of them. They interpret the spiritual message in ten pieces of modern literature. The first question that rises in considering such a study is the subjects chosen. They are: Thompson's *The Hound of Heaven*; Ibsen's *Peer Gynt*; Ruskin's *Seven Lamps of Architecture*; Tennyson's *In Memoriam*; *The Letters of James Smetham*; Wordsworth's *Ode to Duty*; Morley's *Life of Gladstone*; Browning's *Saul*; Hawthorne's *Scarlet Letter*; Masefield's *Everlasting Mercy*. The intrinsic interest and value of these selections is an excellent guaranty of a profitable series of addresses. The second item is the method of treatment. It must not be so full as to be little more than a series of cuttings; it must not be so scrappy that one who does not know the piece well will obtain no idea of it as a whole. Dr. Davies succeeds in balancing his exposition with his quotation. He is a preacher by instinct. The book is not only interesting and profitable but an excellent model for those who would bring to modern audiences the spiritual riches of present-day literature. The misprint "drawest" instead of "dravest" on page 35 ruins the climax of Thompson's great poem.

Psychology and Preaching. By Charles S.
Gardner. New York: Macmillan, 1918.
Pp. 389. \$2.00.

This is a belated notice of an important book. The author is professor of homiletics and sociology in the Southern Baptist Theological Seminary at Louisville, Kentucky. The work which he has done is way-making in the study of Christian preaching. There is little new to be said on the matter of the form of the sermon. The technique of preaching has been discussed over and over. Even profitable exhortation in homiletics has ceased to be a wise use of the professor's time. If there is new light to be seen anywhere it is in the psychological field. Here the soil waits for the plow; and Professor Gardner has broken ground with most excellent results. His work is not the final form which similar studies will take, but he lays every preacher under a debt of profound obligation. In fourteen chapters Professor Gardner studies controls of conduct, mental images and systems, feelings, ideals, belief, attention, voluntary action, suggestion, assemblies, mental epidemics, occupational types, and the modern mind, all with the idea